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A

COMPEND

OF THE

Covenant of Grace,

AS

The most Solid SUPPORT under the most Terrible CONFLICTS

OF

DEATH,

THOUGH

Arm'd with Desertion, Decay of Grace, and Sense of Guilt.

By *Walter Cross*, M. A.

LONDON,

Printed for *Henry Barnard*, at the *Bible* in the *Poultrey*. 1693.

COMPEND

Covenant of Grace.

AS

The most Solid SUPPORT under the most Terrible CONFLICTS

OF

DEATH.

Arm'd with Sin, Decay of Grace, and Sore of Conscience.

By Walter Cradock, M.A.

BODLEIANA BIBLIOTHECA

Printed for Henry Brome, at the Bible in the Poultry. 1693

2 Sam. XXIII. 5.

Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow.

THese Words contain the greatest Support under Distress, and Comfort under Sorrow, that a Soul can find among all the joyful Tydings that Divine Oracles have reveal'd to miserable Sinners. *David* a Man well acquainted with Holy Writ, a daily Student in Divine Law, picks them out from among the whole System of Divine Revelations, as a special Anchor of Hope for his Soul, toss'd with the most violent Tempests, that as a Train of Attendants accompany that King of Terrors, Death: These Words are his last Words, and last Refuge.

The Providential Occasion that has made them my Text and Theme at this time, is full of Sorrow and Grief, the Death of one whose Life wanted neither Matter for Praise nor Imitation, nor my Heart enlargement about it: My Affection could render me Copious, tho' naturally Barren: But two things restrains my Tongue and Pen: *First*, The too common Abuse of this Duty: It's a Day wherein all Sacred things are abused, and this has not escaped the Calamity, that either thro' strength of Passion, where the Relation is near and dear; or sometimes a worse Infirmity, those who have their Names rotting before their Carkasses, get them embalmed by fulsom Flattery and Falshood at their Funeral. This abuse has three great Evils in it: 1. It robbs the Good and the Great of their due Praise: A Reward that God has appropriated to the Righteous, is made common. And, 2. Survivors are robb'd of the powerful In-

fluence of Example and Praise, to make them good and virtuous. 3. The Mouths of those are stopt whose Duty it is to take all such Opportunities to recover a degenerate Age from Hopes of Glory or Honour at Death, who glory in their Shame when they Live. But the Abuse of a Natural and Necessary Duty, ought not to remove totally its use; it's engraven on the very Nature of Man to speak well of the Dead. By the Jewish Custom a Bride takes place of a King, but a Corps takes place of both. *Lev.* 10. 18. The Mourning for the Dead takes place of positive External Worship: *Moses* was satisfied when *Aaron* told him the Reason of not Eating the Sacrifice in the Holy Place, was because of his Grief for the Death of his Sons: And what is the Language of Mourning for the Dead but Praising of them? Sorrow is a Passion rais'd from the Apprehension of the Loss of a great good; and not to Lament the Dead is next to leave them without Burial, as Dung upon the Earth, *Jer.* 16. 14. The Dead have not their *Justa* duely paid them, when no Tears are mingled with their Dust; the Gospel that wipes away all Tears from all Eyes, only mitigates this, 1 *Thes.* 4. 13. *Sorrow not as those who have no hope* of ever meeting again. Christ himself wept over a *Lazarus* that he could and did raise again presently; but as to more remote Relatives or Friends, it enjoyns Sympathy, *Rom.* 12. 15. *Weep with them that weep.* Tho' the *Egyptians* hated *Israel*, they mourned over a dead *Jacob*, *Gen.* 15. 10. so that the *Canaanites* call'd the Place *Abel Mizraim*, the Weeping of the *Egyptians*. How unnatural are the Affections of those Children and other Relatives, that the Possession that they succeed to, drowns the Sorrow and prevents the due Performance of Honour to the Deceased, who have spent their Lives, if not Sold their Souls for an Estate to them. Whatever others do, they ought to be zealous of keeping their Names savoury and fresh. Forreigners, Aliens, will Commend the Names of their Founders. But

These four Rules seem to be drawn from the most pure Fountains of Nature, guided by the most powerful Conduct of Reason. *Confutat.*

1. *To shun all Ostentation and Magnificence in Funerals*, that favours of Pride and Vanity.

2. *Not to bemail the Dead with Excess, or be overcome with Grief*; that bespeaks want of Reason, and more the want of Piety, and submission to our Sovereign Lord.

3. *Not to extinguish Grief totally, or hide the Profession or Expressions of it*; for the want of Natural Affection is a desperate Condition, and no Person can expect faithful Friendship from that Man, that can bury his Love and Duty to his Friend or Relative, and his Memory and Esteem of him with his Corps.

4. *That Applauses or Encomiums are the proper Duty of Friends, Neighbours, or more distant Relations*: Modesty shou'd suppress it in Husband, Wife or Children, except to intimate Acquaintance, for that is but Praising themselves: Others ought not to be silent: The Law of God allow'd an Office for it once. In this Case the Modesty of Relatives has suppress'd a Name that deserves to be wrote in Letters of Gold; but it suited the Person's Temper, that rather would have a Name in Heaven than Fame on Earth, and would have it rest with the Dust, and be silent as the Grave until that glorious Resurrection.

A Second Restraint is, that it's Ministers Duty to Preach a dead and a risen Christ; his Will and Testament is the Gospel we ought to Preach; our Office is making of his Funeral Sermons. *R.* 1. Christ is willing that his Saints share of his glory, while it is an exalting of his own also. The manifestation of Christ's Care of his Saints, is much for his Glory. Consider the *Patience of Job*, and the *End of the Lord*. When a Man has been an envi'd, persecuted Man for the profession of Truth, and dyes in peace, leaving his Family in Plenty and Prosperity, it is a clear demonstration of Christ's Care of his faithful Servants, and his just Resentment of the Indignation done to them; when we may observe an invisible Moth consuming the Estates of their Enemies, and an invisible Worm gnawing their Consciences.

1. Destruction is threatned to them who observe not the Dispensations of Divine Providence, *Psal.* 78. 3. And,

2. Rods have as observable a Nature as any, they have a significant Voice, that every wise Man should understand, *Mic.* 6. *Zeph.* 1. 14.

3. Death is as great a Judgment as can be: When Plague, Sword, Famine, come on a Nation or City, it's but Death still; but tho' the Death of the Wicked be the greatest Judgment, a frequent Death of the Righteous is the greatest Prodigy, *Isa.* 57. 1.

57. 1. *The Righteous periſh and no Man layeth it to Heart* —— *Not knowing they are taken away from the evil to come.*

4. The Death of the Righteous at this Day is as determin'd in its Language as ever, and more, *Rev.* 14. 13. *Bleſſed*, &c. *from henceforth:* I ſhall give this Paraphraſe of it, according to my imperfect Scheme of that Book. We are now about the time of the Death of the Witneſſes, which tho' it be a ſevere ſtroke to the Militant Church, a time of Faith and Patience for the Saints, (the repeating of that Index, *Rev.* 11. 13. a great Earthquake in *Sicily*, is ſuch an Argument for it, that I know not how we can disbelieve it, without ſaying God deſigns to deceive us in his Providence, which is the beſt Comment (by fulfillment) of theſe Prophecies, for a greater never was: The Deſtruction of *Sodom* and *Gomorrah*, tho' it hath ſome Likeneſs, yet no Equality nor Proportion to it, whether we compare the number of Cities, People, or ſulphureous Lakes, the Largeneſs of the place, or the Dreadfulneſs of the Manner; beſide another *Vulcan* new erected, or a mouth of Hell open'd) yet it is an Harveſt for the Triumphant, *Rev.* 14. 15. God is now gathering all the Righteous out of the Earth, that he may ſet the Earth on flames. *Rev.* 14. 18. *The Angel that has power over fire:* This Fire is the Wine-preſs of Divine Wrath, wherein the Wicked are to be trod down. *Lot* muſt be removed from *Sodom*, before the ſulphureous Flames be kindled. The Harveſt of the Righteous muſt precede the Vintage of the Wicked; the Salt of the Earth muſt be gone, before its Corruption come. There was a Spring-time of the Goſpel in the Apoſtles time, the Summer of Perſecution follow'd: Now is the Harveſt, and the Winter to the Wicked is at the Door.

But it is more than time to return to my Text, the firſt Verſe whereof affords this Doctrine:

That the Spirit of God doth often immediately pen the Praiſes of the Righteous at their Death, and write their Elegies.

The man who was raiſed up on high, the Anoynted of the God of Jacob, the ſweet Pſalmiſt of Iſrael. Some Commentators expound all the fourth Verſe to be of this nature, and to have *David* for the ſubject. It is very obſervable, that not only the great men that are wicked, are often buried in Oblivion, as the moſt

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of the Monarchs of the first and greatest Empire, but some good men too: God industriously (*Deut.* 34. 6.) hides the Sepulchre and obscures the Tomb of a great *Moses*, while he erects Monuments of Praise and Records of Memorial for the mean and Low, who have been Faithful in their Generation; *Gen.* 35. 8. *Debora* an aged Woman, and but a Nurse, must have an *Allon Bachuth*, an *Oak of Weeping* erected for her, and the Epitaph must have a room made for it in Sacred Writ: So must *Eliezers* Fidelity, and *Dorcas*'s Coats of Charity, the Bed, Table, Stool and Candlestick for the Prophet, the Barley gleanings, the parched Corn and Vinegar, *Ebedmelech*'s Clouts, *Rahabs* stalks of Flax, the Widows Mite, and the Womans Alabaster box of Oyntment. Should not we be followers of God in this also?

The second Observation from the Text, is, *Gods great Mercy towards David in the Circumstances of his Death*; not only that such a Man of War should dye in Peace, but should enjoy the use of his Understanding and Tongue to the last, yea the conduct of the Holy Spirit for the Guidance and Direction of both. *These are the last Words of David. The Spirit of the Lord spake by me, and his Word was in my Tongue*; the whole of *Psal.* 72. witnesseth further, wherein is contained his last Prayer.

These last words of *David* may be divided into these three heads: 1. His last Will and Advice to his Family. 2. His Acknowledgment of his Infirmities, setting them up as Sea-marks or Buoys to prevent their Shipwrack. 3. His Profession of a secur'd and assured Salvation, notwithstanding these dangers, that he might engage them never to forsake their Fathers God, and their Fathers Covenant, that could suit and comfort a man tossed among the Storms of Temptations, the Sands or Shelves of Sin, and Rocks of Death and Judgment.

First, His Advice to his Family, especially his Sons, consists in these three things, 1. Justice, *v.* 3. *He that ruleth over men must be just.* Honesty is far before Honour; the latter is but an abuse of the word without the former: The Lord forbids *seeking for great things* in this World, but commands the *providing of things honest in the sight of all men.* Injustice in such a Posterity would have the aggravation of vile degeneracy, it would be a disowning of their Father, and preferring the Name of a Moral Bastard before the Son of an Upright *David.* 2d. Is Piety,

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ruling in the fear of God; this *David* enlarges his Commands about: 1 *King.* 2. 3. *Keep the charge of the Lord*, &c. 1 *Chr.* 28. 8. *Keep and seek for all the Commandments of the Lord your God*: Seek for them, what is of his appointment, and what not; and *keep* them, sin not against Knowledge: *Paul* obtained Pardon, because he *did it ignorantly*. Seek and keep *all* of them, thou obeyest none because God has commanded if knowingly thou omit any: This is the too common sin of Parents, to separate Justice from Piety in the Education of their Children: If they be good Husbands, and Moral or Civil, they care for no more; but they will more and more find that a vain attempt to have their Children *honest* without *Religion*, both in the Root and Profession of it, it is as impossible as to have a Picture without the Canvase it's drawn on, or a Shadow without the Substance, or a Blossom preserved without the Root. 1. It is Worship and Religion that God has annexed his Promises to. *Psal.* 1. 1 *King.* 2. 3. 1 *Chr.* 28. 8. 2. It is to attempt the keeping of a part of an Indivisible thing without the other, as if a Spiritual Being could be parted. 3. It is to attempt to preserve the Duties of the Law without Motives, the Awe of God, Fear of his Wrath, or Love of his Goodness: We may see the successlessness of it in the Debauchery of the Age; since Religion and Profession of it came in so much contempt, on that ground can we think God will take care of our Children, when we take no care of our Childrens fearing God? Do we think Children a fit subject for Liberty of Conscience? If they are, Baptismal Bonds are a most grievous Yoke imposed on Parents, to train up Children in the Knowledge of God, Father, Son and Holy Ghost, and to bring them within the Bond of the Covenant with the blessed Trinity. A third Advice is about their Company, which is comprehended *vers.* 6, 7. in shunning the Society of *Belialites*, such men as *Joab* and *Shimei* it's like, for these are named, 1 *King.* 3. Two things are remarkable about them. 1. Who they are. 2. Why their Company so dangerous. (1.) The *Belialites* are men without Yoke, men of no Conscience, no Profession, Atheists; they could be of any Profession, that which was most for their Profit, or their Humour, but were really of no Principles, under no Law; if they took up any, it was as they do the Fashion and Custom of the Place they live in, for Company: A man had better be a Quaker, Papist, &c. of

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any Sect, rather than a *Belialist*, of no Religion; an atheistical profane Crew, that can give no other Answer to any Question of Religion, about the Governour and Judge of the World, or their Souls Condition, than to grin like an Ape, as if their Reasonable Souls by Debauchery were degenerate into Risible ones. The *Spaniards* say, that *Don Quixot* has ruin'd the Courage of *Spain*; and Sir *William Temple* who records it, observes, "That we are like to exchange the Riches, the Religi-"on, the Wisdom of the Nation, for this Ridiculing Humour "by Fools call'd *Wit*. Never did these Vermin swarm thicker than at this day, (which makes with the former two Marks, *viz.* the Death of the Righteous, and Earthquakes in divers places, a Triple proof that the day of Judgment is at hand. 2 *Pet.* 3. These are *the Scoffers of the last days, saying, Where is the Promise of his coming?*) (2.) Why their Company is so dangerous. 1. The Text says, because of their Untractableness; they are as apt to hurt a man if he come in their Company, as Thorns to prick a man if he touch them; there is need of being fenc'd with Iron if he come nigh them, they wound so mortally; for a man must either comply with their Company, then his very Soul and Conscience is wounded; or he must resolutely oppose them, and then there must be War, Opposition, Quarrelling, Disputing: If the former, he is a Proselyte to the Brutal Herd, and an initiated Member of the Congregation of Evil-doers; if the latter, there is both need of Arms and Armour; and what man will frequent that Company where he must always be uneasie, always contend, and be in danger of his Life? A Second Reason is, Because their End is Destruction, *They shall be utterly burnt with Fire.* Who would walk with men that are going strait to Hell? Who would live with men that have Ulcers of uncurable Plagues running upon them, when their Company is so infectious? May be it has prevail'd already so far on thee, that when out of their Company thou chooseſt not the ways of Life and Peace, and returns again to the same without the least Antidote, what canst thou look for but the Death of the Wicked that liv'st their Life? For as the Tree falls, so it will lye. O that Children who have disobey'd the Commands of Parents when alive, would at least let their last Will be sacred with them: This *Solomon* observ'd long, though at last too much forgot it. How highly doth God commend the *Rechabites*,

Jer. 35. for obeying their Fathers ſevere Commands, to drink no Wine, and to live in Tents? So highly diſpleaſed muſt he be with them, who diſobey moſt neceſſary and eaſie Precepts. The Text and the Time both, though not the Occaſion, where ſo much Love and Duty dwells, obliges me to this.

The ſecond thing is, the Acknowledgment of his Infirmities, *Although my Houſe, —altho he make it not to grow:* For the Matter of it, tho it's not an Auricular or particular Confeſſion, or in order to a Prieſtly Abſolution, yet from the Knowledge of his Life we may gueſs at the ground of his Grief. 1. *David* had much Guilt on his Conſcience; tho he was a *man according to Gods Heart*, yet his Perfection was not ſinleſneſs; he was not of the Quakers Principles, to boaſt of his Perfection; but did mourn over his Iniquities, though committed ſome Twenty, as his Murder of *Uriah*, ſome Forty years before this. 2. *David* had many Deſigns to fulfill, he wanted to reap the Comfort of his Labours, as to his own Houſe or the Houſe of God; he had conquer'd all his Enemies round about, and now he wanted to enjoy a triumphant Peace, and plentifull poſſeſſion: He had *Moſes*-like brought the People to the borders of the Land of Reſt, but he muſt not go over to poſſeſs that beautiful Mountain of *Lebanon*, tho' he begg'd hard for it. He had with moſt induſtrious Pains, and incomparable Expences, prepar'd all Materials for the Houſe of God, 1 *Chron.* 28. and God will not let him lay one Stone of the Houſe for all that. *Pſal.* 146. 4. *In that very day his thoughts periſh:* All a mans Purpoſes, were they never ſo good or uſefull, periſh when the appointed Hour comes. 3. *Davids* Children were not ſo with God as he would have had them; there had been Inceſt, Murder and Rebellion among them; and theſe who ſurviv'd, tho ſome of them lovely Children, and wiſer than their Father, and the root of the Matter in them too, *Solomon* the moſt wiſe, was belov'd of the Lord, and the Lord heard his Prayers again and again, yet that Zeal that the Old Man had for God was not in him. 4. *Davids* Grace did not grow, or *bud* and *flouriſh*, as the Original has it; he had Faith, but it did not flouriſh in the pleaſant Bloſſoms of Joy and Aſſurance, *Pſal.* 51. 8, 12. *The Joy of thy Salvation*, that he wanted. The temporal Afflictions that the Godly meet with for their Backſidings, might be ſufficient Warnings and Motives to others, to walk more circumſpectly

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and Watchfully all their days. Here is an Intimation of twenty years Deſertion, and the Hour of Death fill'd up with the dreadful aſpect of Guilt. The Counſel of dying Perſons, about Religion, about Conſcience, about Duty and Sin, ought to be highly eſteemed; then they feel how evil and bitter a thing it is to ſin againſt God: If we ſee our righteous Fathers groaning over and ſmarting for their Infirmities on their Death-bed, what may we expect if we get our Souls for a Prey?

The third Thing is, what was *David*'s Comfort under the ſenſe of approaching Death, thus arm'd with the Terrors of his own Guilt, and the Frowns of Heaven? It is certain no mean Cordials, no Temporary thing can ſupport his fainting Spirits then: Rooms full of Gold, the Company of all our Friends and Relations, the ſweeteſt Harmonies of Muſick, the daintieſt Diſhes, the ſtrongeſt Cordials, and moſt skill'd Phyſicians; the only Helps a Man muſt betake himſelf to, are Spiritual, for the Carkaſs periſhes. If a Man be not skill'd in Divinity, and have ſome Spiritual Experiences, there is nothing that can bring any ſhadow of relief to him, but it is not every Divine either that can adminiſter to himſelf or others ſupport againſt Death, tho' that is the only Science that affords relief. Some expound the 3, 4, 5, *Verſes*, as ſo many different Topicks of relief to his Condition: 1. Experience, *The Spirit of the Lord ſpoke by me:* Shall God let me periſh, to whom he has given his Holy Spirit in ſuch a meaſure? But this might be baffl'd, God has taken his Spirit from thee, thou haſt ſinn'd away that Grace; a deſerted and tempted Soul is full of Error, and either may not believe the Doctrine of Perſeverance, or may miſtake the Graces of the Spirit for Gifts, ſuch as *Balaam* had. 2. The Nature of the Bleſſed Trinity, *The God of Iſrael, the Rock of Iſrael, the Spirit of the Lord*; the Attributes of God, the Mediatorial Offices of the Son, and ſweet Influences of the Spirit: But theſe may all become Thoughts of Terror and Dread to a Soul, without ſome ſight of an Intereſt in them; as *Peter*, *Depart from me, for I am a ſinful Man*, and *Adam* when he heard God's Voice hid himſelf in the Garden: Therefore *David*, 3. Finally concludes on the Covenant of Grace, as that thorough which the ſpiritual Experiences were convey'd, and as that which contain'd the Terms of his Intereſt in God, its Properties and Articles, did obviate

all Objections, the Diſeaſe could never be too ſtrong for its Balſams, nor the poyſon'd Arrows of Death could never drink up its comforting ſpirits: This affords the Doctrine I intend for the ſubject of the following Diſcourſe.

Doct. *The Covenant of Grace is able to comfort all the Covenantees in it, againſt the Aſſaults of Death, arm'd with the moſt dreadful Stings that the Law, Sin, Satan, or Deſertion can afford to it.*

This is the Honey we may eat out of the Carcaſe of this Lyon of the Tribe of *Juda*; this is the rich Legacy left by his Will to all that are in Covenant with God; this is his advice to all poor Sinners, as ever they would be ſafe at death, be ſure to be in Covenant with God. We have not this on his Experience only, he found it ſo at Death, nor on his Teſtimony only; the word of a King is too weak a Pillar to build the Salvation of our Immortal Souls upon; nor on the Teſtimony alone of the Spirit of God ſpeaking by him: But the ſame Spirit ſhows us the reaſon of the thing alſo, by ſetting down a Copy of this well-order'd Covenant, which I ſhall Analyſe in theſe ſeven ſeveral Heads, that are ſo many Arguments to prove the Truth of this Doctrine: Its (1.) Divinity. (2.) Perſonality. (3.) Graciouſneſs. (4.) Everlaſtingneſs. (5.) Order. (6.) Sureneſs. (7.) Its Perfection, as to Salvation or Satisfaction. Having ſhewn from each of theſe apart, and much more from all put together, with how much ſatisfaction every Covenanted Soul may dye, whatever be the Imperfections or blaſts upon the growth of their Grace, or whatever be the diſorder of the Affairs of their Houſe, whatever terrible uſe Satan may make of them, or ſorrow we may have from them, yet we may ſafely lay down our Corps in the Duſt, and bid Farewell to Sun, Moon and Stars, to the Creatures below us, and our Friends about us, and ſay, Welcome Fellowſhip of Angels, Hail ever bleſſed Creator, Redeemer and Sanctifier; I come, I come, help me thorough this pain, guide me thorough this dark Valley of Death, diſpell this only remaining Cloud between me and that Sun of Righteouſneſs. I ſhall conclude with ſome uſefull Application, having proved and explained this Truth.

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(1.) There is the *Divinity* of the Covenant, the more of God that there is in any thing, the more of Goodneſs there muſt be in it; for there is none good but God: God is 1. The Author of this Covenant, *he hath made.* The like expreſſion we find *Iſa.* 55. 3. *Jer.* 3. 31. Man that was but of Yeſterday, could never make an Everlaſting Covenant; Angels that are charg'd with folly, and are yet Students of its Myſteries, 1 *Pet.* 1. 12. could never bring things confounded by Sin into Order again; this Politick Union is founded on the Perſonal Union of *Immanuel.* Who could have contriv'd that? Who could have contriv'd a Righteouſneſs to anſwer the broken Law of the firſt Covenant? There are two moſt comforting Thoughts ariſes from Gods being Author of the Covenant, the Goodneſs of the end, and wiſe contrivance of the Means: 1. The Goodneſs of the End; Perſons that have any Grains of Honeſty left, when they enter a Confederacy with others, deſign a mutual Advantage. It is a meer Cheat to draw Perſons into a Commerce, or Policy they can get no good, but hurt by. But God can receive no Good, *Pſ.* 16. *Our goodneſs extends not to him*; and his Glory conſiſts in giving, that we may ſee there is ſuch an inexhauſtible Fountain of Goodneſs and Bleſſedneſs in him, that when Sinners have receiv'd a full Salvation, Guilt a compleat Pardon, and all empty deſire a full ſatisfaction meaſur'd out by Wiſdom, ſo that it may not ſatiate, but ſtill preſerve ſo far the Deſire, as to delight in receiving; all the advantage muſt be ours: If any part of this Deſign ſhould fail of making us compleatly happy, it would reflect on Divine Alſufficiency, it would eclipſe his Glory. We are made Sons by Covenant, and will a Father ſee his Children ſtarve while he poſſeſſes any thing? 2. The wiſe Contrivance of the Means; there is not one Article of the Covenant that we would deſire left out, or one Article we could deſire added to it, if our Underſtandings were come to a mature perfection to judge of ſuch a Concern, 1 *Cor.* 3. 22. *Death is ours*, we would rather want it; but how ſhall we get to Heaven without Death, for *Fleſh and Blood* cannot enterit? Or how ſhall this Earth be chang'd into a glorious Condition without Death? There are many more Reaſons we know not; all *things preſent are ours:* We would rather want many of our preſent Conditions and Circumſtances, Sickneſs, Poverty, *&c.* but (*Rom.* 8.) all theſe work together for our good: If this

Covenant

Covenant should any way fail or prove deficient, we may bless God we had no hand in it; or rather that all in it was Contrived by him, all its Clauses, Terms and Articles, were settled and Authoritatively publish'd before we knew one Word of it; if it come short of its End, it will not be thorough our Default, he knew what we were when he Contriv'd the Covenant for our Happiness, he enter'd into Covenant with us as Sinners, it will reflect on his Wisdom and Circumspection, his Foresight or Prudence. *Obj.* The first Covenant fail'd of its End, and that was made by God. *Resp.* It's positively false, for it was Contriv'd, and that Primitive Constitution of Man too, as a Means to bring in the Covenant of Grace and the Happiness of Man thorough it: Man's Blessedness was not the immediate End of that Covenant. To say God is come short of his End, frustrated and disappointed, is to make him not God. The learned *Strangius* says, tho' Sin is no means of God's Glory, Permission of sin was for that made *way* for Creatures being brought from a lower Condition, and greater distance from God than meer nothing was; by it the steps of nigh infinite successions and degrees of Happiness are increas'd; Goodness blossoms into Grace and Mercy, by making an Inhabitant of Hell, whether by Act or Desert, an Heir and Possessor of Heaven; but it had remained a meer Goodness that it had made a Clod of Clay an Angel: What a Manifestation of Infiniteness, for Creatures to be always increasing, but ever short of God's fulness!

Secondly, The Divinity of the Covenant appears in God's being the Party as well as the Author, *Zech.* 13. ch. *last* Ver. *I will say it is my People, and they shall say the Lord is my God*, and that distinctly in all the Relatives of the Blessed Trinity. We enter into Covenant with God as Father; Christ says, *I go to your Father, and my Father*: We enter Covenant with God as Son in all his Mediatorial Offices: We enter into Covenant with the Holy Ghost in all his sanctifying and glorifying influences: We see *David* here set all the Blessed Trinity, *the God of Israel, the Rock of Israel, and the Spirit of the Lord*, before the Covenant, as the Persons he did indent with. And it is yet more distinctly set down in the Baptismal Form of the Covenant, in the Name of the Father, Son, and Holy Ghost: This helps to remove some Difficulties about the Covenants Conditionality; for the whole Law being in its Nature as unchangeable as the Relations be-

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twixt the Creator and Creature, it stands till the Measure and Standard of Duties and Conditions of the Covenant of Grace; but what Conditions the Father as Fountain of Authority requires, the Son as Mediator, Surety, and Cautioner performs, and what this Mediator as God's Vicegerent and Deputy requires, the Spirit enables us to do, whose Operations are both preventive and effectual; so this Covenant of Grace is an absolute Disposition of Grace notwithstanding all the Laws and Duties of it; for there are no preparative Duties required in order to the Spirits influences, nor may he no Persons in this World without some of his Beams and Rayes; for as it is Christ's Merits that preserves this Earth from being a Hell, so it is the Spirits influences that keeps the Temper of Man in any better Condition than that of Devils. There is a vast difference between what Man actually is, and what he is *De jure*, by Nature: We are Children of Wrath by Nature, our Understanding is meer Darkness, and our Wills a meer Enmity: We would sin designedly against God, and designedly Dishonour him; We would intend Rebellion in every act, and this seems to be the Apostles intention, 1 Cor. 10. 13. *There hath no Temptation taken you but such as is common to Man*; to sin at this rate is not common to Man, Man's Design is not higher than his own Profit or his Pleasure, the Prosecution of which though he knows it is a Sin, yet he wishes it were not.

Thirdly, The Divinity of this Covenant appears in God himself, his Attributes, Personalities and Providential Operations, being all the Promised Blessings of the Covenant; for the Covenant is a Marriage Covenant, wherein not as in other Covenants of Peace or War, Trade or Commerce, the Obligation is limited to some particular thing, here the Party and all he hath comes under Obligation: Hence is that Argument good, Because he lives we shall live also; and Christ's Proof for the Resurrection of the Body and Immortality of the Soul, that *Abraham*, *Isaac* and *Jacob* are alive, because God is the God of the Living. Nothing can utterly dye that is in this Covenant, because God's Life is engaged to keep them alive. Indeed this exceeds Marriage Contracts, because the Husband hath not a Life to communicate, nor a Power to preserve his own. God's Omnipotency is ours; *I am the Almighty, walk before me and be thou perfect*. We need not fear the Power of

Enemies,

Enemies, his Immutability, *I Change not, therefore ye shall not be be consumed*: And all his Creatures, 1 *Cor.* 3. 22. *The World, Life, Death, things present, or things to come, all are yours*: Providential Operations, *Rom.* 8. 28. *For we know that all things work together for good to them that love God*: Psal. 25. 10. *All his ways are mercy and truth to such as keep his Covenant.*

(2.) There is the *Personality* of the Covenant, *Thou hast made with me*: Though God entered into Covenant with *Abraham* for himself and his Seed, yet as soon as his Seed did exist in the World, he did personally enter into Covenant with them, first with *Isaac* and then with *Jacob*; and the more Pious we find any Persons in Scripture, the more frequent we find them in this Exercise: *David's* first *Michtam* or Golden Psalm, begins thus, *O my Soul, thou hast said unto the Lord, Thou art my Lord*, with his Expectation of the like Answer from God, *Psalm* 35. 3. *Say unto my Soul, I am thy Salvation*: God's Language is Providential, so that it's to the same purpose, when he says, *Preserve me O God, for in thee do I put my trust.* Our Faith is our Personal Covenanting, and God's preserving is his Virtual Saying, He will be *Our Saviour*; this is Prophecyed to be more frequent and more formal under the New Testament State than it was under the Old, *Isaiah* 44. 5. *One shall say I am the Lords, and another shall call himself by the Name of* Jacob, *and another shall subscribe with his hand unto the Lord*: Isaiah 45. 24. *Surely shall men say, in the Lord have I righteousness and strength*: The Apostle doth most pathetically press this Personal Dedication, *Rom.* 12. 1. *I beseech you therefore Brethren, by the mercies of God, ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service*: And the Practice of the Primitive Church answer'd their Apostolical Advice, 1 *Cor.* 8. 5. *They first gave themselves to the Lord, and to us by the Will of the Lord*: The different Constitution of the Visible Church under the New Testament, from that under the Old, and the different Administration of the Covenant, have a considerable Influence to make the formal performance of this more our Duty; for it is in part upon this Account that the Church is called (*Mat.* 16.) a Church *de futuro*, *I will build my Church*, as *Camero* observes: It was a Building to be begun, whereof the Foundations were not yet laid, and the Covenant a new Covenant. First, For the Constitution of the

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Church, we have a fair Account of it in the 18th of *Matthew*, in Christ's Answer to the Disciples Question about the Kingdom of Heaven: *First*, There is the Qualifications of the Members, *Verse* 3. *Converted ones, become as little Children.* *Secondly*, Their formal Entrance into the Kingdom of Christ, and their Reception in the Name of Christ by them that are in it, *Verse* 5. *Thirdly*, There is an account of the great Evil that doth any ways hinder or hurt this Constitution, or these little Ones now received into it, and therefore becomes the only Object of Church-Discipline that is Offence. Sin is only against God's immediate Government, *Psal.* 51. *Against thee, thee only, have I sinned*: He only can Forgive it, he only can Punish it: It is a Breach of his Law only, Offence is against the Church, as being that which occasions any Member thereof to sin, or by which its Members may offend others; but scarce any can Offend but them that are in the Church. Injuries which hurt a Man's Body or Estate, are the Objects of the Civil Government: One Act may have all the three Evils in it, and may be Punished by all the three Governments. *Fourthly*, There are the remedying Rules or Methods of Discipline about this Evil, set down *Verse* 15, 16, 17. *Fifthly*, There is the supream Court, where the last Appeal lyes in Tryal of this Affair, with the last and most severe Punishment this Court can Inflict: The former is the Church, the latter is an Exclusion from that Society, for then he can Offend no more; as a Dead Man in the State can injure no more. The last thing is, the way of the Constitution of this Court, and the Reason why we ought to acquiesce in its Judgment about such Affairs: The former is the stated and agreed Meeting of such Converts in the Name of Christ, the latter is from Christ's being among them, his Promise to hear them, his Institution of them, and Conferring Authority to the Ordinance; now this Agreement *to continue stedfastly in the Apostles Doctrine, in mutual Fellowship, in breaking of Bread and in Prayer*, Acts 2. 42. doth formally Constitute a Covenant; it is a Fulfillment of that Prophecy, *Jer.* 50. 5. *Come, and let us join our selves unto the Lord*; and it doth suppose their Personal Covenanting with God, for they who come into it are to be received as little Children, and as Converted ones; and tho' Persons cannot give account when they were first Converted, more than when they were first Conceived or Born, without their Parents Information, yet they may give

Account of their Personal Covenanting with God, and when it was, tho' with great difference in Explicitness or Implicitness, in the bare Exercise of Faith and Prayer, and the secret Thoughts of the Hearts, or in external Words or Writing †. *Secondly*, In the New Administration of the Covenant, which receives its Alteration very much from the New Constitution of the Church; for in the former all Circumcised were in the Church, here it's only those that are Converted; so all *Abraham's* Natural Seed through *Isaac* and *Jacob* were within the Covenant, as to all its visible Priviledges, but in this New Administration they are brought under the Covenant, by the Lord's pouring out his Spirit on them, by his putting his Laws in their Minds, and writing them on their Hearts, *Heb.* 8. The very Import of having a Law in the Mind, is a willing and ready Compliance with them known, a being made willing in the day of his Power, a hearty undertaking to perform them, followed with some suitable Endeavours, and what is this else but personal Covenanting?

† *Vide Mr. Baxter, on Confirmation the way to Reformation.*

Our satisfying our selves with a Virtual Performance of this is too common and too grosse a defect to be indulged, that is, a complyance with the Duties of the Covenant in some measure, without a serious setting about this Duty first, and entring into it; this is doing Violence to the Beauty and Order of this well ordered Covenant, which requires our In-being before our Doing, or our Receiving. *Secondly*, It is an Omission of a positive enjoyned Duty. *Thirdly*, It is very unbecoming God's transacting with us, who has formerly drawn up the Covenant in all its Articles, and has set his Name to it, and has recorded it in his Word, and has appointed a vast Number of Men under the Office of the Ministry to Publish it, and has furnished them with the Spirit to Interpret and Inculcate it, and their great Message is, "Be ye reconciled to God, be at Peace with "him, enter into Covenant with him, and faithfully keep and "observe it: Is this a suitable Correspondence to God's Transaction, that we won't come under Obligation, but we will do as we find Opportunity and have Occasion or Convenience, as it may consist with our other Interests and Concerns? This is in effect to say, we will not at all; for the Covenant requires that we be wholly God's, utterly denying our selves and all our Interests, as he hath given himself wholly to us. *Fourthly*, The

Manner of Persons entring into Covenant with Sathan, who is God's Ape, and who hath set up a Kingdom and a Covenant in direct Opposition to our Lord Jesus Christ, may have some Influence both for Illustrating and Inculcating this Duty, which the Learned *Weems* thus explains: "Sathan doth all he can to "perswade his Subjects formally to Covenant with him, to put "one Hand under their Foot, and another above their Head, "and give all between them to Sathan, or to write a Bond of "Resignation of themselves, and Seal it with their Blood; and "if they be Baptized Christians, that they formally Renounce "their Baptism; but if he cannot attain these things, he has "a set of Ordinances made up of Charms and unreasonable "Arts, as Astrology, Chiromancy, &c. which he in his way "Blesseth with Success as far as he can, those who follow the "Practice of them. This is a Virtual Covenanting with him. Now as we would not Judge all such Witches or Wizards who do too frequently Practise Charms, either in Cures, Prognosticks or Injuries, so we ought not to think all true Christians who perform Christian Ordinances: And if Covenanting with Sathan has such a Power to make us his, that but very few are recovered from Hell who go to such a heighth in sinning, what an Influence must Personal Covenanting with God have to make us his, when there is so great difference in Contracting, for we are gull'd and deceived in the one: It is in great Ignorance we Covenant with Sathan. *Secondly*, Sathan deceives us, and never fulfills the half of what he Promises. *Thirdly*, God has an antecedent Right, and therefore our Covenanting with Sathan is Unlawful. *Fourthly*, God has a greater Power, and he hath sent Christ on that very Office, to destroy the Works of the Devil, therefore there is a Possibility of Recovery out of that State, but no final Relapse from the other; for *No man can pluck the Sheep out of the Father's hand.*

Fifthly, The Discouragements that hinder Persons from such a sacred Engagement, are more from Ignorance of them, than reality in the things themselves. As first, Some are frighted by the greatness of the Obligation, and their Inability to perform: To which I answer, We are under all that Obligation already, it rather relieves than oppresses. Christ says his *Burthen is light*, and his *Yoke easie*; it is no more Burthen than Wings to a Bird; for the Apostle says, He that is not *under the Law*

is under Grace; and *what things the Law says, it is to them that are under the Law.* There is no Duty thou engageſt to perform, but thou waſt obliged as a Creature to perform before, and by this Covenanting thou getſt a Right and Intereſt in Chriſt, by which all thy paſt Diſobedience is pardoned, the burden of Guilt taken off, and thou receiveſt ſtrength to obey better for the future: For the Providential Language of God in Covenanting with a Soul, is the giving of his Spirit; hence this is the Language of one that underſtandingly enters into Covenant with God, *Iſa.* 45. 24. *Surely to him ſhall men come,* ſaying, *In the Lord have I righteouſneſs and ſtrength.* A ſecond Diſcouragement is, from the ſenſe of Deſertion, and want of the Spirit; from perſons own unfitneſs and unholineſs, they ſay with *Peter, Depart from me, for I am a ſinful man. Reſp.* This is from a Miſtake about the end of the Law; the Lord bleſſes the Law, or ſends his Spirit to impower it, *Joh.* 16. when the Spirit convinces of Sin; ſo the end of this is to drive us to Chriſt, to make us ſeek a ſhelter under Grace, when we are ſcorched with the heat of the fiery Law: Hence Chriſt calls, *Come unto me all ye that are weary and heavy laden.* Secondly, How diſorderly would we have God to act toward us, to ſay, If he will fill us with Comfort and Joy, and give us Aſſurance, the very top Bleſſings of the Covenant in this Life, or rather the Earneſt and Beginnings of the other Life, if he will fulfill all the Covenant to me, then will I enter Covenant with him. A third is from the fear of Hypocritical acting with God, and ſo rather ſin and provoke him to deſtroy me, than to receive me into this State of Salvation. *Reſp.* I know no better Cure of Hypocriſie, than to bring and keep the Heart in the View of God, and under the Awe of his Preſence: In the 18th of *Luke*, we ſee this wrought a conſiderable Cure upon a *Phariſee*, tho' the greateſt Hypocrites in the World. *Verſ.* 11. *God I thank thee that I am not as other men:* He did not ſpeak ſuitably to his own Principles, to own God the Author of that difference that was between him and any other Man in Matter of Religion: It was the Awe of God upon Conſcience that extorted the Truth out of it; and I have heard Free-willers pray as inconſiſtently with their own Profeſſion, which made me have far more Charity to their Perſons than their Principles. But (2.) Thy Condition is like the Lepers at the gate

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of *Samaria*, thou art ſure to ſtarve if out of Covenant, and art ſure to ſin againſt God out of Covenant in every thing thou doſt; but thou haſt a *May-be* for it, if thou fly to this Refuge, and lay hold of the Covenant; and doſt not thou think that if God ſpoke immediately from Heaven to thee, in a time of Plague, Famine, Sword or Sickneſs, and ſay, May be thou ſhalt be ſafe in ſuch a Place, that thou wouldſt ſpeedily fly to ſuch an *Aſylum?* But we have more encouragement, the King already holding out the Scepter, and declaring his readineſs to accept Imperfect Performance, that we may approach with greater Courage than an *Eſther* before her *Ahaſuerus.*

Sixthly, It is ſuch an Encouragement at Death, when all other Comforts prove as broken Ciſterns without Water, *Thou haſt made with me a Covenant*, is a Shete-Anchor of Hope; and ſo much the more when they have had the Verdict of a Society of grave, ſerious and experienc'd Chriſtians, that their Covenanting was not formal and hypocritical, but ſincere and accepted of God; that the temper of Mind it was performed with, could be the Effect of no leſs Author than the Spirit of God, the Birth beſpoke its Father to be Heavenly, when each of that Company of ſagacious Saints witneſs'd that it was on the ſame Bottom their Hopes were built, and that their Souls were all in a like Condition, in the ſame Bundle of Life; and this not without a Miniſter of the Word holding that Glaſs before their Face, wherein they might ſee their Language to be a Copy of that Original, and that this Harveſt was from the Seed of the Word. This has prov'd to many the ſweeteſt and ſtrongeſt Cordial they had at Death, and there is ground to judge the Conſolation ſolid, ſince *Mat.* 18. Chriſt has declar'd what they *looſe on Earth*, he would *in Heaven*; what they *agreed about to ask*, he would *grant*; and ſuch a Verdict is not paſs'd without ſerious Prayer to God in the Name of Chriſt, for a Judgment of Diſcerning in that preſent affair. Is this the thing that diſcourages People from Joyning unto Churches of ſuch a Conſtitution, that becomes ſo much matter of Comfort and Encouragement at the hour of Death? Who that are ſeriouſly concern'd about their own Salvation, would want ſuch an Ordinance of Tryal? I think it is the Reverend Mr. *Bu.* who adviſes Perſons to write the Condi-

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tion of their Soul, and desire some Ministers or understanding Christians Verdict of it: But I think this Verdict is preferable on several Accompts. 1. As much as the Verdict of many is before the Judgment of one, or a Church before a single person's. 2. As much as a Divine Ordinance that has such Promises of the Spirits Conduct, *Mat.* 18. before a humane Help and Expedient. That which indeed first recommended it to me, was a Gentlewoman on her Death-bed, who bewail'd *David*-like her want of growth much, and had this complex Evidence alone left, which she improved much more pathetically than I have here express'd it: I have found it the Experience of three more since in the like condition, tho not under such backsliding or desertion.

The Third Property is, the *Graciousness* of the Covenant: The word *gracious* is not in the Text, nor is it any where in Scripture verbally the Epithet of this Covenant, tho most usual among Divines; and there is reason enough for it, for a Covenant cannot be made between the Creator and Creature without a gracious condescendency; and therefore some will not allow the Law of Works to bear the Name of a Covenant, because there cannot be a Covenant and not of Grace. Persons that have a Despotick Power, as a Master over a Slave, or a Father over a Child, will not enter into Terms with them: The end of a Covenant is to bring Persons under Obligation that are free; and therefore Kings love not to hear of Covenant terms between them and their People. Now Gods antecedent Right being Soveraign, and absolutely founded on Creation, it's rather a giving away his Right than getting one: *Thy Maker is thy Husband*, contains a Miracle of Grace in it. 2. Its being a Testament, this famous Name gives Title to all the Bible, the Old and New Testament. This is the Nature of a Testament, it can Convey nothing but what is good, Priviledges but no Punishments: All things that are Convey'd are Tokens, Legacies, Estate or Inheritance; if any hard Condition be annexed, the Person is not Obliged to accept; so must be gracious by its being a Testament, but how much more if we consider it as summ'd up by Christ, from *John* 12. to 18. *ch.* He leaves the Father our Tutor and Guardian, the Holy Ghost Executor, Heaven as an Inheritance, Measures of Grace as Legacies, Joy and Peace as Love-Tokens; he leaves us under

der the Notion of Babes, that cannot Forfeit their Estate without their Executor and Guardians consent, which is impossible; therefore in this sence true, *He that is born of God cannot sin.* 3. It's gracious, because so full of Promises; *Gal.* 3. 6. 17. it's call'd a *Command* and a *Law* too, *Ps.* 111. 10. *who hath commanded his Covenant for ever*; because all the *Law*, that is *holy, just and good*, is still required in it, being unchangeable in their Nature, but now Grace shines in their being put in this Covenant, where Grace is promised to enable and strengthen us to obey: We are under all the Law, *Mat.* 5. Christ came not to destroy it; and our Condition enlarges the Duties of the Law, mixes Humility with Sorrow, Obedience with Repentance; and so the new Discoveries of God by the Gospel enlarges the Objects of Faith. *Ye believe in God, believe also in me*: And our Obligation is greater, as a Married Woman is more obliged to Chastity than a Virgin, and *Moses*'s Nurse more obliged than another Nurse, because also a Mother. But there is so much Grace in the Promises that overballances all this. 1. The mixing or joining of Christ's Works with ours, the Covenant of Grace and Redemption together, supply the Place of the broken Covenant of Works: Hence our Imperfect Obedience if in Faith is accepted for perfect, the Will for the Deed. *Nathan* says to *David*, *Because it was in thine Heart to build to me a House, I will build to thee a sure House*; it admits of Repentance to supply the Place of Obedience, it gives strength to Obey, this Uniting of the Command and the Promise makes it appear Conditional, but the Certainty and Ability to perform the Conditions, both depending upon the Promises, takes away the proper Nature of a Condition, (whose Properties are, 1. *Potestative*, in the Person's Power to perform them. 2. *Casualis*, the other Party being uncertain whether we would Perform them or not. 3. *Causalis*, in respect of Right, being of some Valuable Considerations) and leaves a bare Necessary Connexion or Ordered Covenant, instead of a Conditional Covenant; and the many *Ifs* used in Scripture to be the *Ifs* of Demonstration used by Civilians in Testaments, or Logicians in Arguing; not the *If* of a proper Condition, tho' it's usual among Divines and Protestants to use it for Priority of Order, and that is not inconsistent with Graciousness.

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But I need not squeeze this Covenant so to bring Graciousness out of it by such Inferences, when *Rom.* 4. 14. the Inheritance is said to be *of Grace*, the Covenant call'd *a Covenant of Peace*, and its Blessings *sure Mercies*; when all the Covenantees are Sinners, Rebels, when the greatest of them are often Chosen, and that like *Manasse*, in the Heighth of their Iniquity, and when all their Sins are forgiven at once, when the first Condition or Duty of the Covenant is meer Faith, a Receiving, and when to do that is the Work of the Spirit, both as to first and last of it, *Heb.* 12. *The Author and Finisher of our Faith:* Eph. 2. 8. *It is the Gift of God:* And so long as one Spark of Life remains in that Appetite fixed or determined on God, our right in the Covenant stands: *I believe, Lord help my Unbelief: Faith as a Grain of Mustard-seed:* And tho' it shou'd lose sight of many of its Objects, it ought to be receiving and trusting God for, *the Unbelief of Man will not render the Faith of God of none effect.* We may sing, *Grace, Grace*, to every Article of this Covenant, and what can support a Man in sight of Death if Grace will not? A Man cannot discern himself in a Covenant of Grace and not see God on a Throne of Grace, and when a Soul apprehends God as gracious, it apprehends him as 1. Good, for that is the ground-work. 2. As Love, for that's the Spring. 3. As Merciful, for the Object's miserable. 4. As Sovereign, Free and Absolute, in dispensing of Blessings and Benefits, for to shew Grace is absolute Monarchy: Hence all the Acts of Government are for Exalting this Throne, to *the Praise of the Glory of his Grace*, Eph. 1. I see my Guilt, but I see Pardoning Grace; I feel sin, but I feel restraining and renewing Grace; I see Death, but I see over-ordering Grace: This supports the Soul.

The *Fourth* Property is the *Everlastingness* of the Covenant: *Thou hast made with me an Everlasting Covenant*, Psal. 103. 17. *The Mercy of the Lord is from everlasting to everlasting*, Isa. 55. 3. The sure Mercies of *David* are called an *Everlasting Covenant*. The Covenant of Works was before the Covenant of Grace in Time, and in Order of Execution, as all Means are before their End, but the Covenant of Grace was before it in Divine Intention. Grace could not have been so branched forth in Mercy and Forgiveness, if the former had not been both made and broken: On this Account this Covenant of Grace was

from

from Everlasting, being founded on Everlasting Love; *With an Everlasting Love have I loved thee, therefore with Loving-kindness will I draw thee*: It is founded on the everlasting Thoughts that did emanate from that Love, *Psal.* 40. 5. The thoughts that *were ever of Old*, they are *more than can be numbered*, and on the *everlasting Purposes* that those Thoughts did result in, 2 *Tim.* 1. 9. *According to his Grace and Purpose which was given us in Christ before the World began*: And as it was from Everlasting, so it is unto Everlasting: A Person once brought into it, shall always remain in it, *Psal.* 89. 33. *If they break my Statutes*, &c. *then will I visit their Transgressions with the Rod*, &c. *nevertheless my Loving-kindness will I not utterly take from them*. There is a threefold ground of this Perseverance. 1. Because of God's engaging his own Fidelity, he will not *suffer his faithfulness to fail*; the Unbelief of Men will not render the Faith of God of none effect. 2. His Promise unto Christ: *Once have I sworn to David, that his Seed should endure for ever*. 3. The Promise of persevering and securing Grace; he will *put his Fear in their Hearts*, that *they shall not depart from him*. The Confederating Parties, the Ever-living God and Immortal Souls are Everlasting, and this Relation between them shall never be altered; this is the Reason of Christ's proving of *Abraham*, *Isaac* and *Jacob*'s being yet alive, *Matth.* 22. 32. from God's being their Covenanted God, *I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living*. Psal. 24. 7. The Faculties of our Soul under the Figure of *Doors* or *Gates* are called *everlasting*, for they are so many Capacities or Desires for seeking after, receiving and enjoying of that *King of Glory*: Hence is that explicatory *Verse* 5, 6. *This is the Generation of them that seek him, that receive the Blessing from the Lord, and righteousness from the God of his Salvation*: There is an *everlasting* God, and an *everlasting* Soul, an *everlasting* Appetite, and an *everlasting* Satisfying that the Commerce among the Inhabitants of the holy Hill of the Lord consists in, and this Covenant of Grace contains the Municipal Laws of that Traffick. This is another Pillar that renders the Covenant of such a supporting Nature, especially at Death, for that cannot break an everlasting Tye; tho we dye to this World, and all the Relations founded by other Covenants, whether Marriage, Peace, War, Friendship, Death is the Death of all

of them, but it makes not the least breach upon this. *Rom.* 8. 38. *I am perswaded that neither Death, nor Life, shall be able to separate us from the Love of God.* We are still alive to God, and must receive the Promises suitable to that Separate State between Soul and Body, and must perform the Duties proper to it, whereof we know nothing so much as the God in that Covenant Relation we go to, which contains Comfort enough against the loss of all the Relatives we part with.

The *Fifth* Property is its Harmonious Order, and the greatest Controversies among Protestants are about this, the different Methods and Systems of Divinity, are so many different Orders they conceive divine Wisdom to have drawn the Covenant in. And no wonder we mistake in attempting to fathom the depth of divine Mysteries, until the Eyes of our Understanding be enlightned with Vision, and we admitted to read the Divine Records in their Original in Heaven. We but know in part, and no man that knows but a part of a Book only, can give a true Analysis of it; for every new Notion that we attain, alters somewhat of our former Method. This Order is called *the Form of sound Words*, the *Form of Godliness*. Order is a Disposition of things according to their natural or useful Priority or Posteriority; the former holds in Speculatives, the latter in Practicals.

There are three things in the Covenant, whose Order is principally to be observed: The Subjects, the Matter, the Ends.

(1.) As to the Subjects, I shall but name them. *First*, God is concern'd about the Covenant before us, he made it. *Secondly*, That the Order of the Trinity is observable in it. 1. It flows from the Love of the Father, and is contrived by his Wisdom. 2. The Blessings of it purchased, or way for the Execution of the Contrivance, that it might consist with the Justice of Divine Government, made by the Son. 3. The Execution of it is by the Spirit. *Thirdly*, That Christ as our Mediator and Head was in Covenant for us before us: as the first *Adam* was in the first Covenant before us, so the second *Adam* was; hence we receive all thorough him. Eph. 1. *He hath blessed us with all spiritual Blessings in Christ Jesus. He shall take of mine, and give it unto you.* We eat his Flesh, and drink his Blood; we receive our Measures from that Immense fulness treasured up in him. There was no new Covenant to intervene

tervent between the first *Adam* and his Seed, in order to their partaking of the Priviledges promised to him, or possess'd by him. *Fourthly*, Persons must first be in Covenant before they partake of its Priviledges; Subjects must precede their Properties; all the Promises of the Bible, *blotting out Sins and Iniquities*, cannot solidly comfort those who are not in Covenant; only thus far, I may be in Covenant, and then they are mine: The Man must be first taken, before any Right to what he has; this is the one thing necessary to poor Sinners, that they be in Covenant once. *Fifthly*, There is a great difference, tho not in Right, yet in Priority of Order, as to Possession among the Subjects of this Covenant. 1 *Cor.* 15. 23. *Every one in their own Order.* Isa. 9. *Of the Increase of his Government there* will *be no end*; and that Increase by Order. There are Variety of Forms and Classes in Christs School, the Lowest is in this World, which is but a meer Initiation into it. The greatest Blessings here bear the Nature of Titles or Earnests of the Future, *Eph.* 1. 17. the so they as to enable us to live, to maintain and prepare us. By vertue of this Order Sinlessness is as necessary a Condition of our entring Heaven, as Faith is of our Pardon or Justification.

(2.) There is the Order of the Matter of the Covenant, which consists in the Promises and Precepts of it, abstractly or in their mutual Aspect. 1. Abstractly, with respect to the Promises of the Covenant, there is an Order among them; there are some Promises whose fulfillment we may expect and do enjoy in this Life, some not; as that no Temptation shall befall us that shall totally conquer us in this Life, but a perfection in Knowledge and Holiness, a doing away of what is in part, a being without Spot or wrinkle, are Blessings proper to the future Life, a being freed from all Suffering is proper to the other Life, *Rev.* 21. 4. There is no Promise but what belongs to the Covenant, nor no Blessing but what comes thro' the Promises. 2. There are some Promises *absolute*, others *conditional*. God gives a Stock before he requires any Improvement; God required no Duty untill he had made a Creature, and fitted it with Faculties for performing of the Duties he required, nor doth now the Covenant of Grace, although the Law still keep up its Right, and claim the exercise of Faith, one of the first duties of the Covenant, but the Gift of Faith is before it. The Promise of the Redeeming Seed,

Gen. 3. was preceptive of all Duties; there was need of believing it, in order to all saving Blessings by it, *Heb.* 11. but the Nature of that Faith was such, as no external Revelation or Motives could alone bring forth. A clear Discovery, *ver.* 1. of *invisible things* realized to the Mind, the Idea of them form'd in the Soul; for *Joh.* 1. *darkness* could not *comprehend the Light*, and the *natural Man knoweth not the things of God.* 3. Legal Promises are before Evangelical, *Joh.* 16. the Spirit *convinces of Sin* before it *convince of Righteousness*, though there be great difference between the degrees of Conviction and Humiliation some are under; yet no man will ever fly to a Refuge, that is not sensible of need; no man will trust to anothers Righteousness, that doth not despair of his own: ——*when the Law came, sin revived and I dyed.* 4. The Promises about the Being and exercise of Grace, are before the Knowledge of them: An Act presupposes an Object; there are many things in our Souls we are ignorant of, or doubtful about: Whether Freedom be an Attribute of the Will, or rather of the Man? How far it is active or passive? Whether it can form an Idea never impress'd? Whether it be capable of Traduction, or another Soul may be propagated from it, or created out of it? And how long may we be ignorant of the Accesses and Recesses of the Spirit of God, with which is his Language to it, and what Influences speak a State past the danger of final Relapsing. 5. The Promises that give a Capacity, before them that fill and satisfie it: It is not orderly acting, to put an Estate in a Minors power, one under Age. Our Lord took two of the most ripe and early Children that ever this World afforded, and gave the World an Experiment of their Unfitness for enjoying the Comforts and ravishing Enjoyments of the other World: *Peter* and *Paul*, they were both confounded, they knew not what they said, nor what they heard. 6. The Promises suited to our Need rather than Desire: Our Desire is corrupted and feverish; we often long for what would injure us, but our Saviour minds our Salvation first; *this is all my Salvation, and all my Desire.* 7. The Lord reserves to himself some Monuments of his former despotical Right, a Sovereignty in the disposal of some Blessings in the Covenant; as about all outward Blessings, Plenty, Peace, Prosperity; about the Time of effectual Calling into the Covenant; about the continuance

tinuance under Legal Frames, or a spirit of Bondage; there is a *May be* as to many Mercies; in the Fifth Command, *Honour thy Father*, &c. *that thy days may be long*. God may give another Mercy for long Life: If a man give a pound of Gold for Lead, he breaks not Promise, especially where more need of it.

The Second Part of the Matter of the Covenant is its Precepts and Commands: There is a beautiful Order also observable among them. 1. In a suitableness to our Condition: He lays not heavy Burdens and galling Yoaks on the Necks of Children, but the most easie and facile; the Work and Employ of Angels, who perpetually praise God, is not charg'd on us, or such Personal War with Devils, the chaining and restraining of them: We are not fit to be God's Instruments in the great Revolutions and Messages they are, nor are the same things requir'd of Infants and adult Persons, Pagans and Christians. 2. Precepts about our Life precede them about our Work; Faith that is the Appetite we live by, is first Commanded; Christ is the true Bread of Life, and Faith is the fix'd and determin'd Desire on him. Parents have as much Care about feeding their Children as afterwards when Men about their Calling and Trade. The subject of Faith is Man's Appetite, and Desire that is the faculty it resides in, the Gift of Faith is the Presentation of Objects or forming Idea's of God in Christ, that determines this desire alone upon him, *Psal. 4. Who will shew us any good?* there's the Faculty, the Soul of Man as passive and recipient, *Lord lift on me the Light of thy Countenance*; there it's determin'd by Faith, that is the Exercise of Faith, *Heb. 11. 1. Faith is the evidence of things not seen*; there the Object determining it the Gift of Faith, the way it is wrought is by presenting the Objects immediately to the Mind, the kindly entertaining these Objects is our Duty, and our first Duty, and the Duty of Self-preservation or Maintenance: We quench the Spirit who works them, we provoke him if we do not. 3. Precepts about External Ordinances precede Internal and Spiritual Exercise, *Phil. Work in and about your own Salvation*; as *Camero* well translates it, to which Ability of Spiritual Performance is annexed, *I will work in you to will and to do*. 1. Ordinances keep the mind from Distraction with worldly business; then our minds are retir'd to contemplate spiritual Objects,

jects only, they are helps to keep us from quenching the Spirit. 2. Hence Ordinances are the Means of working Faith, *Before they call I will answer, while they are yet speaking I will hear.* The Spirit presents the Idea's, of which the Words are signs to the Mind, *Faith comes by hearing*; therefore People ought to be Careful of their Choice of a Miniſtry, Underſtanding, Sound, and whom the Lord has ſent, to whom he has given a Commiſſion; thus the Word becomes the Seed of Regeneration, for *beholding in this Glaſs the Glory of the Lord, we are chang'd into the ſame Image*, 2 Cor. 3. It's Satans Concluſion for deſerted Souls to forſake Ordinances, or to abſtain for want of Grace, and yet to continue in them without obtaining Grace is to loſe their end. 4. Precepts about forbearing Sin, Mortification, are before Practice of Godlineſs, *Ceaſe to do evil, learn to do well.*

3. An harmonious Order is ſeen in the Relation of theſe two to one another. 1. In the ſtrictneſs of the Relation: The relation between God and the Creature is as ſoon broken and diſſolved as this, they are inſeparably, perpetually and univerſally united; no man has a right to the Promiſes that is not under Obligation to the Precepts: If a Man lives holily, never queſtion his right to the Promiſes; if a Man has a Right to one Promiſe, he has a Right to all. 2. In the Sweetneſs and Comlineſs of the Relation. (1.) There are more Promiſes than Commands; the Duty is but an Acknowledgment, a Quit-rent, there are Promiſes for Ability, Exerciſe, Perſeverance, Rewards to every Command. (2.) There is a Priority in the Promiſes, a Stock, ſome Talents, before we Trade. (3.) An Uſefulneſs: We have Ability to Obey from the Promiſe, we have Knowledge what to do from the Precept: We have the Motive of Reward from the Promiſe, we have the Light and Conduct about the way from the Precept: We are kept from Deſpair by the Promiſe, and preſerv'd from Preſumption by the Command: We were undone if the Covenant wanted its Precepts.

(3.) The *Third* thing the Order of the Covenant is diſcernable in, is about its Ends. 1. God's Glory. 2. Chriſt's Honour. 3. Sinners Salvation. For the firſt, God has his Sovereignty Exalted in the Obedience of his Son, for he and we, his Obedience and ours are both enjoyned in this Covenant; it's more Glory to have ſuch a Subject than ten Thouſands of Angels; his Wiſdom in its Contrivance how to ſave his own Juſtice and

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Truth, and yet save the Rebel; to be Just and Justifier of the Ungodly, is a Wonder of Wisdom: His Justice in his Son's Sufferings, his Mercy in Sinners Salvation. 2. Christ's Honour is highly Exalted: It's a Question among Divines, whether any Creature should ever have been so nighly United to God as that Humane Nature is, if Man had not fallen; if not, what an Honour to all the Humane Nature, especially the Man Jesus! suppose there should have been, what an Honour for a Man to be in such an Office, the King of Kings and Lord of Lords, one Mediator, the Angels Sovereign and Sinners Saviour, to have a Fulness not only for himself but all Creatures! How wonderful is his Condescending Love, who by Union and Birth thus high, and yet became as a *Worm and no Man*, and his Exalted Glory, who was *as a Root out of a dry ground*, the Scorn and Contempt of the People, and became higher than the Heavens and Holyer than the Angels, the Visible Image of the Invisible God, in his Incommunicable Attributes, to have Life in himself, an Independent Life when once given, the Wisdom of God, and the Power of God, all the Works of God being managed by him. 3. Sinners Salvation: It is wonderfully ordered to render their Salvation 1. Possible. 2. Easie. 3. Certain. 4. Suitable. The apparent Repugnancies were either from the Law, Law-giver, Surety or Sinner. 1. The *Law* threatned present Death, but not Eternal, *In the day thou eatest thereof thou shalt surely dye*: He did Dye, the Eternity was founded on the Perpetuity of sinning and Heinousness of the Crime, not on the Letter of the Law; it spoke nothing against an intervening Surety after the Sinner was once dead, to relieve him from that Death; *It is appointed for all Men once to dye*, but the *Law* spoke nothing against a Resurrection. 2. The *Law-giver* was satisfied, since his Truth in the Law was saved; since the Obedience and Sufferings of the Mediator did sufficiently evince the Holiness and Justice of the the Governour. 3. As to the *Surety*, having his Life wholly in his own Power, it was lawful for him to dye; and since it was in his Power to Redeem his Brethren, to re-establish the Order of Divine Government, to glorifie his Maker more than any thing done by Creatures yet could, there was a becomingness that he should; Decency makes a thing in some respect a Duty: It was in the Power of his Hand to relieve his Brethren. We cannot thoroughly

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Love our Brethren without doing what we can for Relief to their Misery: His Incarnation was an act of Choice, but once Man, and made under the Law, the Love of his Brethren was a Duty. 4. As to the *Sinner*, it's not only made possible but easie, for tho Justification and Sanctification were both impossible to Man, the satisfying for past Guilt, or the ceasing from sin, yet Christ having done both, no more remains but our accepting of him for our Mediator, and suffering his Spirit to do in us what he will; a Self-denyal, a doing nothing is our principal Duty. The *Sureness* of our *Salvation* is to be next spoken to, and the Suitableness of it consists in the strict Union between the Commands and Promises, Holiness and Happiness must go together.

The Sixth Property is the *Sureness* of it, so ordered and so guarded nothing can break it: 1. The clear *Assertions* of the Spirit of Truth confirms this: *Isa.* 55. 3. *The sure Mercies of David.* Jer. 33. 20. *If my Covenant with Day and Night can be broken, so that they should cease, then may also my Covenant with David be broken.* 2. The *Nature* of the Covenant confirms this; for there is nothing in the Matter impossible or unlawful: Not the former, for the Promises are so ordered that they render the Commands easie; not the latter, for the Will of God is the Measure of Duty to us; and tho' its Duties are inconsistent with our præingagements in a Covenant with Hell and Death, yet that Covenant being unlawful, and its works contrary to what's our Duty antecedently to this, it no way renders this Covenant unsure. 3. The *Party* of the Covenant, GOD, the whole of it depending on Him, not us; if we consider his Mindfulness, *Psal.* 111. 5. *He will ever be mindful of his Covenant*, &c. his Power, Righteousness, Wisdom, nothing can fail that he has undertaken: And if we consider the Form of the Covenant, he has undertaken all; Faith bears the room or place of a Condition in the Covenant of Grace; but this very thing makes it lose the proper Nature of one, that, It is *God's Gift*, Eph. 2. 8. 1. The Beginning and Perfection of it, *Heb.* 12. 1. 2. The Growth of it; *Lord increase our Faith.* 3. The Exercise of it; *I believe, Lord help my unbelief*: But if Faith should fail, the Unbelief of Man will not render the Faith of God of none effect; tho' we *believe not, yet he abideth faithful, he will not deny himself*, 2 Tim. 2. 13. but that

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he ſecures that it ſhall not, Jer. 32. 40. *They ſhall not depart from me.* Hoſ. 14. 5. *He ſhall grow as the Lilly. I have prayed for thee that thy Faith ſhall not fail.* 4. The Foundations of this Covenant demonſtrates its ſureneſs. The Decrees of God: The Love of God: The Death of Chriſt. (1.) The Decrees of God: Our duty is founded on his Legiſlative Will; the Commands contain what we ſhould doe, but the Promiſes are Reſults of his Purpoſes, what God will do: *Pſal.* 2. This is Gods decree, That the *Heathen* ſhould be Chriſts *Inheritance*, and the *Ends of the Earth* his *Poſſeſſion.* And ſince Promiſes and Purpoſes are of ſo nigh a Kindred, it's not ſo improper to ſay Purpoſes give a Right that needs to be ſtigmatiz'd with the Brand of Error and Hereſie. (2.) The Love of God. *I have loved thee with an everlaſting Love:* Nothing can hinder the impetuous Endeavours of Love among Creatures: *Love is ſtrong as Death, the Coals thereof have a moſt vehement flame.* If theſe ſhadows of divine Love have ſuch an Influence and Power to remove all Impediments that obſtruct its deſire, what can reſiſt divine Love? (3.) The Death of Chriſt; this was the Fruit of the former: *God ſo loved the World* as *to give Him* to Redeem it, and what then will he not do for it? *Eph.* 1. 13. Will ever he withhold the Inheritance, or any part of the Purchaſe, ſince he gave his Son to dye a Sacrifice, that Love might communicate it ſelf in a conſiſtence with the Meaſures of Wiſdom and Rules of Juſtice. 5. The Sealing of the Covenant renders it ſure: The Death of Chriſt, *Heb.* 9. the Oath of God, *Heb.* 6. the Earneſt of the Spirit, *Eph.* 1. 13. the external ſealing Ordinances, are all confirming Seals to render their Conſolation ſolid and ſtrong, that have fled to this Covenant as a Refuge. 6. The Covenant its having both Date and day of Payment annex'd. Sacred Chronology contains the one, and the Prophetical *Dates* contain the other, *Pſal.* 102. 13. *Hab.* 2. 2. 1 *Pet.* 5. 6. *Rev.* 22. 12. There is a due Time, a fit Time, an appointed Time for every Perſon, Meaſure of Grace and Condition of the Church, and the Lord will never be *ſlack concerning his Coming*, 2 Pet. 3. he will not let any time be loſt. The Knowledge of the time as to particular Perſons he reſerves as a Secret to himſelf, but the Time of Deliverances and Fulfillments of the Promiſes to the Church, he hath more communicated,

and the Neglect of Studying them must flow from an unconcernedness about her Affairs: There are two things certain about them. (1.) That there is a set time for great Promises to the Church. (2.) That many of them have their set times revealed; the Four hundred thirty years from the Covenant made with *Abraham* to the Coming out of *Egypt*; the Seventy Years from the begioning of the *Babylonish* Captivity to the end of it; the Four hundred and Ninety to the Coming of Christ in the Flesh; So the One thousand two hundred Sixty days, Forty two Months, the Time, Times, and half Time. But such is our Infirmity and weakness, that we may doubt of the time when it is on the very brink of fulfilment, as our Fathers did. 3. It is as sure as the Covenant of Redemption, which was made between Infallible Persons: For tho they may be considered as distinct Covenants, yet the one is Foundation and Security for the other, it is like a subsequent Surety entring a Covenant with the Creditor, to pay for past Debt, and engage as Surety for future Credit; so that the Suretiship in the Covenants between God and Man, is what he undertakes in his own personal Covenant with God. *He hath given him for a Covenant to the People.* It is more sure than the Covenant of Nature, with Day and Night, &c. for by Miracles the one be disordered, but all Miracles are to confirm the Covenant of Grace, and assure us of its Truth.

The *Seventh Property* is its *perfection* or *fulness* as to *Salvation* and *Desire*. There are two things to be premised to the proof of it. (1.) The difference between these two *Alls*. (2.) In what respects the Covenant contains them. 1. The *All* of Salvation is less than the *All* of Desire; Pardon and Sinlessness will compleatly save us, but not satisfie us. *Adam* needed not Salvation before he perished, but his Desire was not compleatly satisfied. 2. They differ as Food and Physick, as the Religion of sinless Angels and sinful Men, the one is Vital, and becoming a perfect Healthful State; the other is Medicinal, a remedial Religion, to restore us to Life and Health: the Desires of the one are often to be corrected, mortified; the other to be nourished, and still strengthened, the Desire or Appetite still increasing with the Reception. (2.) In what respects the Covenant contains them: 1. The Revelation and Discovery of them. 2. In the Instruments of

Conveyance, and gives a Right to them: And hence 3. It fills the Soul with assur'd Hope of them, *Rom.* 8. 23. *We are sav'd by Hope.* For the third thing, the proof of this; the proof of the latter contains the former, as the greater Blessing doth the lesser. Man can never have his desire satisfi'd untill he be sav'd: And indeed the Disease of Hunger and uneasie craving will also be remov'd when we are sav'd: For such a desire is a great piece of Misery. But a plenteous Redemption will bring a plentiful Salvation; the *fulness of Grace and Truth* that is in Christ will remove the Emptiness of the Creature, and all is contained in the Covenant. 1. All that is in the Earth is promised, Gold, Silver, fine Linnen, Feasts of *fat things*, Honey, 2 *Cor.* 3. *All things are yours.* God thinks not this Old World good enough, therefore he will make it New for them, 2 *Pet.* 3. *Rom.* 8. 2. Heaven also, and all that is in it; and this is more than we desire; we would never have dream'd of it, if the Promises had not contain'd it, and given some preventive discovery. *For Eye hath not seen, nor Ear heard, nor hath it entred into the Heart of Man to* consider *what*, &c. Isa. 64. 4. 3. All in God. *I am thy God*, contains more than any man can infer from it: Who would have dream'd of concluding a Resurrection out of it? *Mat.* 22. 52. Christ being ours, contains all our Salvation; and God being ours contains all our Desire; they are both ours by vertue of this Covenant that contains a Covenant of Peace and War, they are offensive and defensive with us, all our Enemies theirs, Omnipotency is on our side. In a Covenant of Traffick and Commerce all they have in their All-sufficiency, by sending of our Prayers the Ships of Desire, may be obtain'd freely. In a Marriage Covenant, *There will I give thee my Loves*; that is beyond all. It is on this account *Gen.* 33. 9. 11. that *Jacob* retorts on *Esau's Enough, I have All*, because God was his God, tho *Esau* more Riches: The English wrong the word, translating it *Enough*.

I shall conclude this with these Motives. 1. We *may* do it. 2. We *must* do it, as a Duty and a Mean. 3. Whenever we doe, God accepts, *Heb.* 8. *Deut.* 26. 17. It would never enter into our Hearts without his Spirit: Our saying, *I am thine*, is but the Echo of his Voice. 4. God delights in it, *Jer.* 30. 22. 5. We *can* do it: (1.) From Ability already received. It is a true Article of the Synod of *Dort*, *That every Man may be*

more good than he does: though we have no Spiritual Power by Nature, and I doubt much whether any Moral Power either. For there is a great difference between what Man actually is by Heavens common Gifts, and what Man is by Nature. All the External Ordinances of Religion lye under our Power, abstaining from External Vices, Lying, Swearing, Murther, Adultery, else the Magistrate could not justly punish Criminals. We may, as *Job*, make *a Covenant with* our *Eyes*, and so with all our Senses and Organs, that lye under the power of our Will; when restraint is removed from Conscience, often they lye under our Power to employ them about things that tend to our Souls good: We can covenant to do what is within our Power, to God as well as we do to Men; and would we have God to work Miracles where there is no need? to exercise a Supernatural Power, where Natural Powers can do? Which were to disorder the Harmonious Method of his beautiful Providence, to work Extraordinary in us what Ordinary assistance can do: He has promised Special Grace on our engaging in this, *Phil.* 2. 12, 13. *Work out your own Salvation*, &c. and *I will work in you*, &c. He commands that we should try him in this very point, *Mal.* 3. 10. *Prove me now herewith, saith the Lord of Hosts.* All Believers have set their *Probatum* to it, that God was always faithful to his Promise. (2.) Because we engage not in our Own strength, *Isa.* 45. 24. *Surely shall one say, In the Lord have I Righteousness and Strength:* Christ is Man as well as God, and in his Office as Mediator he stands on our side as well as Gods: *Behold I and the Children which God hath given me:* He is called the *whole Covenant* Himself, *Isa.* 42. 6. * In Practicals we commonly fall short in giving Christ his own room in the Covenant. 1. He is the Root and Original of it: We ought not to deal with God as if it had its first rise when it first entred into our Heart. 2. He is the principal Party; we should not drudge him after us as an Assistant, and we the principal Creditors of the Promises, and the principal Debtors of Duty, *Isa.* 59. 21. If we give Christ his own place, we will find Covenanting with God an easie and comfortable thing. The Lord grant we may find it so. *Amen.*

* *Gillesp on the Covenant*, p. 467.

FINIS